CONCERN

a service of the GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS OF THE METHODIST CHURCH

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How do you adapt an organization to meet the needs of more than 100 nations when its original charter was drawn up for the participation of some 50 nations?

More important, how do you adapt the thinking of the original members to the changed situation? How do you divorce the personality of Dag Hammarskjold from the office that he personified so that his death does not seem to spell the doom of the organization?

These three questions will dominate the scene during the Sixteenth Assembly of the United Nations, which opened late in September, and it will quite possibly spill over into other sessions. How well these questions are answered will decide the future affectiveness of the organization.

Because of the importance of these questions and the nature of the adaptation that must go on, several nations will make an effort to relate their own special interests to these questions. However, the major questions must be kept clearly in mind in order to quickly improve the situation.

The question of changes in the Office of the Secretary General belongs among the issues that are being spuriously related to the need for representation by the

(continued on the back cover)

CONCERN

a service of the

GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

THE METHODIST BUILDING
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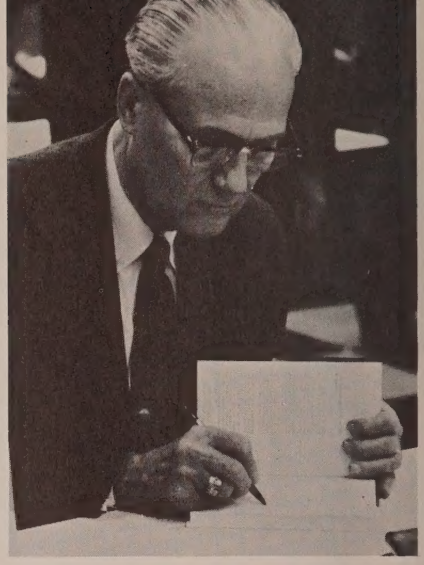
Christians are ambassadors of good will to many



Some wag once said, "You can't do anything about women or weather." But you can? You may work with both for the glory of God to the highest good of men.

Christian women and committed men can so use available spiritual resources as to change climate and convert society. For Christ "has made us agents of reconciliation." Being found of God is one's highest privilege. Finding our brother is the Christian's greatest responsibility.

A deeply concerned grandmother (well known to your Secretary) was probing for the source of pain in the ear of 3-year-old Kathy. When nothing was obvious on the surface, the weeping child said, "it's the ache inside." Isn't this the secret of personal and collective discomfort in our world today?

Whether we preach in the pulpit, pray in the pew, or practice good Christian social relations in the community, God's anointed few are ambassadors of good will to many. These are the chosen "instruments" of peace among all people. But how do we go about removing the basic causes of painful discord?

Should we bear witness like those Columbia students who carried banners that read, "Help stamp out people—support the armament race"? Or should we just stay up in the mountains of raptuous transfiguration while the millions below perish "in play at little games"? Shall we be content just to "search our souls," or will we do something now to save our sons?

People are hurt more in their hearts than in nature's hurricanes. Men know some things to do about the latter. But only those who have the ministry of reconciliation can heal or circumvent the inner sickness.

There was only one Dag Hammarskjold. But God has many "daughters of Zion." While some were criticising and some were cheering the noble efforts of the late UN Secretary, others were quietly creating the Christian atmosphere for international accord.

Last week while struggling with issues and encouraging a wonderful company of questioning people to move forward with our program, this writer encountered some unexpected opposition. Some apprehensions were well founded, but other objections were based on misunderstandings and bias. The situation was stormy. My heart was aching for the people as well as for the program. Leaving the crowd and by-passing the juniper tree, I went into the lonliness of a hotel room to pray. The telephone rang. A friendly voice said, "the women have given $500,000 on the church center at the UN." That support brought a peace that passes understanding!

This investment will enable God's churchmen to serve as more effective agents of the reconciliation among unchurched leaders and timid believers from every clime. And the best part is that people "back home" will now feel and share a more direct responsibility for transforming violence into victory.

—Caradine R. Hooton

Second in a series on the Freedom Riders

Struggle for dignity

by Dr. James P. Brawley
President, Clark College
Atlanta, Georgia

The Freedom Riders should not be viewed as an individual group in isolation or as an activity apart, but as a significant part of a larger movement, and as a part of a larger group of millions of Negroes and sympathizers who with one mind and purpose are engaged in a tremendous struggle for freedom and dignity.

There are those who look critically and negatively upon the Freedom Riders as a group of psychotic trouble makers. There are others who honestly wonder what they are attempting to accomplish. Often in reform movements the methods employed are questioned, and there are those who think better methods might be used. Whatever differences of opinions there may be about the techniques of the Freedom Riders, there should be no thought but that their cause is just.

The whole world is astir with movements for freedom. The people of color everywhere feel the compulsion of gaining their freedom and respect, and will stop short of nothing less than this accomplishment. The Negro in America has concluded that the only way to gain his freedom and the dignity that must accompany freedom is to struggle unrelentingly for it, and to pay the cost in suffering. That he is doing peacefully, without violence, with calmness and with the same dignity he wishes to gain in larger measure for himself.

America's disgrace

It must be said that the Freedom Riders have pointed up the indignity, the inconsistencies, the undemocratic, and the lunatic character of the practices in racial segregation in the United States, particularly in the South, which practices are a grim reflection and shameful disgrace upon all America.

The Freedom Riders, like millions of others of like mind, feel that the necessary reforms will not come through placid acceptance of the *status quo* and patient waiting. A hundred years of history attest the validity of this feeling.

It is sad to say that the reforms in race relations in the South have come about all too slowly, and too generally not at all through a sense of justice, fair play, good will, and human understanding. Too frequently state laws and local ordinances have aborted the principles of justice and freedom and have been means of perpetuating ridiculous customs and practices of segregation which in effect have dehumanized and degraded millions of Negroes, destroyed their ambitions, their hopes, and their character.

Impatient with this situation and heartened and supported by a world climate that demands freedom for all people, the Negro stages a struggle movement in which protests, boycotts, demonstrations, and freedom rides are indications of his impatience, his awakening, his courage, and his grim determination to bring about the needed reforms in race relations, and to create for himself a new image in which dignity and freedom will not be denied.

Attack denial of privileges

The Freedom Riders have concentrated upon segregated facilities in connection with travel in certain southern states and have highlighted the state laws and local customs that deny the privilege and right of Negroes to travel through southern states in comfort and dignity, with freedom to use all facilities and to eat as other people in any place where their money will pay the bill.

This attack is upon conditions related to travel, but the Freedom Riders are operating within the scope of a whole complex of related conditions and problems. This complex is characterized by denial of the rights of citizenship; denial of equal educational opportunities to participate in the making of laws by which he must

abide; denial of equal opportunities to work and earn a living; and denial of the privilege to live where he chooses. He feels the sting of not being recognized as a man with the same inherent dignity bestowed upon all men without regard to race, color, or creed.

It probably is not known how many Freedom Riders have been arrested; nor how many man-hours have been spent in jail; nor how much money has been paid in fines; nor how much pain and agony has been suffered.

It is known, however, that these heroic spirits have bravely made their witness for freedom, not merely for themselves, but for all who are shackled by the chains of hate, intolerance, prejudice, and a sordid will to be inhuman among their fellowman.

It is known that the eyes of all America and the eyes of the world have been focused upon the silly and unsavory pattern of segregation in the deep South that heap upon so many American citizens the indignities born of an unwarranted claim to white superiority which neither democracy, nor science, nor religion, nor even good common sense can defend.

The Freedom Riders and the struggle of the Negro for freedom give rise to the sober thought that we are within four years of the centennial of the abolition of slavery in America. Within the span of this period of a little less than a century the United States has become one of the great political democracies of the world.

However, it jeopardizes its international strength and world influence when the ideal of democracy, as the American way of life, is weakened by its cankerous racial practices in denying to a large segment of its citizens rights and privileges of that freedom that should be enjoyed as a common possession of all. Those who will not grant freedom cannot gain freedom. Those who are bound by prejudice, hate, customs, traditions, and practices of intolerance lock the door of freedom with themselves on the outside; so that they cannot have the true freedom they deny others.

Every true American should become a freedom rider to the destination of the democracy which so many Americans preach but so few practice.

Milestones on the disarmament road

Christians have every right to be encouraged concerning certain pronouncements and decisions that have been made recently in the field of disarmament. Among the major advances from a previously stalemated situation are these:

1) the passage by Congress of a bill creating a "U.S. Arms Control and Disarmament Agency;"

2) the American-Soviet agreement on disarmament principles announced at the UN;

3) the Kennedy speech before the United Nations outlining the American proposal on disarmament;

4) the presentation by the Soviets at the UN of an eight-point program of first steps that would open up the way leading to general and complete disarmament.

According to the stated purpose of the Disarmament Agency bill, the new organization is being established to help the United States move toward "a world which is free from the scourge of war and the dangers and burdens of armaments; in which the use of force has been subordinated to the rule of law; and in which international adjustments to a changing world are achieved peacefully."

The Director of the agency will serve as principal advisor to the Secretary of State and the President on disarmament matters and will work under the Secretary of State. He is to be assisted by a Deputy Director and four Assistant Directors. The bill also provides for a 15-member General Advisory Committee whose function it is to recommend to the director certain policies and activities.

The new agency is authorized and directed "to conduct research, development, and other studies in the field of disarmament," to let contracts and to make grants that these studies and projects may be carried out by other private or public institutions, and to coordinate what is being done in this whole area by other government agencies.

Research activities specified in the act include the development of detection and inspection systems, analysis of national budgets, elimination of the danger of accidental or surprise attack, the economic and political consequences of disarmament, and methods of maintaining peace and security during various stages of arms reduction.

Another important provision of the bill authorizes the director to initiate disarmament negotiations and to put

into effect inspection and control systems. Full-field background security and loyalty investigations are to be conducted for all of the Agency's officers and employees. Ten million dollars was provided to carry out the purposes of the act.

Agreement on principles

On September 20 the United States and the Soviet Union filed at the UN a "joint statement of agreed principles for disarmament negotiations."

This agreement came about as a result of talks between John J. McCloy representing the United States and Valerian A. Zorin of the USSR. These discussions were held over the last three months in Washington, Moscow, and New York.

Through the principles set forth in the statement, the American position has swung to an acceptance of the objective of "general and complete disarmament," while the Soviets are committed to international inspection and control all along the way which would allow "unrestricted" access without veto to all places as necessary for the purpose of effective verification."

The Russians have never before agreed so specifically to the "thorough inspection" concept. It must, however, be admitted that previous American proposals did not envision clearly a completely disarmed world and that our last suggested plan (April 25, 1960) referred to a reduction "to the levels required by each state for its own internal security and *fulfillment of its obligations under the United Nations Charter.*" The latter provision was interpreted by some as leaving the way open for maintenance of forces sufficient for engaging in military action in support of regional pacts.

The new United States-USSR accord provides for the buildup of a UN peace force at the same time that the armed forces of various nations are being reduced and eliminated. All countries would contribute to the UN peace force to make it possible for the UN to "effectively deter or suppress any threat or use of arms" in violation of the UN Charter.

Foreseen in the future disarmament arrangement was a plan to be carried out in stages "within specified time limits." Precisely, the agreed principles would call for all nations disbanding their armed forces, including bases, halting of arms production, eliminating all nuclear, chemical and biological weapons stockpiles and production of the same, doing away with all means of weapons delivery, abolishing military organizations as well as military training, and ending military expenditures.

Step-by-step procedures are to be arranged in such a way as to place no nation at a military disadvantage. Nations negotiating the prospective agreement "should seek to achieve and implement the widest possible agreement at the earliest possible date." Both parties agreed that any failure of first-step agreements should not keep them from seeking progress on a total pact.

President stresses disarmament

President Kennedy, in his appearance before the UN September 25 spoke passionately about the need for world disarmament.

"The weapons of war must be abolished," he said, "before they abolish us." No longer do men contend that disarmament must await the settlement of all disputes, stated the President. "Men no longer pretend that the quest for disarmament is a sign of weakness—for in a spiralling arms race, a nation's security may well be shrinking even as its arms increase."

Mr. Kennedy referred to the Belgrade Conference endorsement of a program of "general, complete and strictly internationally controlled disarmament." He also referred to the establishment of the new U.S. Disarmament Agency and the statement of principles agreed upon by the United States and USSR as "principles for negotiation."

Proclaiming that "principles alone are not enough," Mr. Kennedy indicated the U.S. intention of challenging the Soviet Union, "not to an arms race, but to a peace race—to advance with us, step by step, stage by stage, until general and complete disarmament has actually been achieved." The President then outlined what we specifically had in mind (as indicated by the principles noted above) and pointed out that "the logical place to begin is a treaty assuring the end of nuclear tests of all kinds."

Soviets propose program

The Soviet Union presented an eight-point program at the United Nations on September 25 for the purpose of erasing international tension and creating an atmosphere conducive to general and complete disarmament.

The initial steps proposed included freezing of military budgets, renouncing the use of atomic weapons, banning war propaganda, withdrawal of all troops stationed on the territories of one country by another. The suggested tension-reducing procedures called for measures that would lessen the danger of surprise attack, establish atom-free zones in Europe, Asia, and Africa, conclude a non-aggression pact between NATO and Warsaw Pact nations, and provide against the further spreading of nuclear weapons.

Specifically, the Soviet program recommended that "as a first step all foreign troops stationed in Germany could be reduced within a certain time limit by one-third." To prevent spread of nuclear weapons the USSR suggested that nuclear powers agree "not to transfer nuclear weapons to the possession of other countries" while non-nuclear nations should "pledge themselves not to manufacture those weapons or purchase them from nuclear powers."

To lessen the danger of surprise attack the Soviets proposed the "establishment of ground control posts at railway junctions, big ports and motor highways" which would verify that "no dangerous concentrations of military personnel and materiel are allowed." Presumably these Russian first-step offerings could be effected immediately upon acceptance by the United States.

Thus the air seems to be clearing for the possibility of some concrete action finally being taken by the major powers in an area previously littered with the wreckage of unpromising proposals and discontinued conferences.—*Complied by the Division of Peace and World Order.*

The alcoholic woman

by Harry A. Ledgard
Division of Temperance and General Welfare

According to numerous newspaper articles on the subject, the number of women alcoholics is increasing at an alarming rate. This may be true, but the only available statistical information does not support this assumption even over a period of two decades.

The latest figures compiled by the Yale Center of Alcoholic Studies show some 710,000 women out of an estimated 4,500,000 American alcoholics. Since 1944 there has been a ratio of approximately one female to every five male alcoholics. Though the statistics reveal a fairly static situation, the fact that there are 710,000 women alcoholics in our present day society remains a serious concern. In fact, various segments of our society are expressing more concern about it.

Reporting in the *Quarterly Journal of Studies on Alcohol*, Dr. Edith S. Lisansky attributes the increasing attention focused on the woman alcoholic to several factors.

Women drinkers increase

There is a greater rate of emergence of formerly hidden alcoholism among women, Dr. Lisansky notes, and there has been an increase in the number of women drinkers since World War II.

Women are more likely to drink in public places now than they were inclined to do 20 years ago, and it is likely that drunkenness is seen more frequently. Drinking and drunkenness, however, do not constitute alcoholism.

The significant fact is not whether alcoholism is increasing among women but that for about three-fourths of a million women, alcohol is already a serious problem.[1]

Dr. Lisansky reports that alcoholism is seen as a complex sociopsychological problem. "The alcoholic women begin to drink later and lose control of their drinking at a later age than do the men."[2] Upon coming to clinics for help, they have a briefer history of alcoholism than men.

From a detailed treatment of three case studies reported in the book, *The Alcoholic Woman*, by Dr. Benjamin Karpman, one common factor emerges. The three cases presented seem to show an unsatisfactory childhood environment as the soil in which the pre-conditions for alcoholism took root. In all three cases, Dr. Karpman also points out a connection between alcohol and inferiority, and an additional link between alcohol and insecurity.

In regard to alcohol itself, the three cases discussed have similarities. "In all three the acquaintance with alcohol was incidental, gradual, and contained no hint that it would presently become a possessive force in their lives."[3]

In one instance, alcohol was first used as a matter of caprice. For the second, alcohol was a means of escape from unhappiness in practically every area of her life. The third seemed to obtain courage and gain freedom from inhibitions and inferiority feelings by using alcohol.[4]

Of significance in the study of alcoholism among women is the double standard that society has established. According to Mrs. Marty Mann, Executive Director of the National Council on Alcoholism, "We will tolerate the male who can't handle his liquor, often until he reaches the last stages of alcoholism, but any woman who drinks too much in public is automatically disgraced."[5] The prime reason women are solitary drinkers is because of the nature of the lives they lead. Many are housewives who can drink at home without detection.

Another factor in alcoholism among women is the mounting tension created as women try to compete in many fields with men and at the same time double as homemakers. "They seek escape and relief in alcohol much as men do," observes Dr. Marvin Block of Buffalo, New York, chairman of the American Medical Association, committee on alcoholism.[6]

Emotional instability a factor

Medical men seem to agree on this point: "Emotional instability in some form must exist before a man or woman who is a heavy, moderate or occasional drinker can be vulnerable to

alcoholism."[7] Often progressive social to heavy drinking patterns contribute to this instability.

The problem is the lack of public understanding. It is difficult to accept the alcoholic as a sick person — even more so with the woman alcoholic. The social stigma is much greater. But the answer lies only in sympathy, understanding, and a comprehensive program of rehabilitation and prevention.

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[1] Edith S. Lisansky, "Alcoholism in Women: Social and Psychological Concomitants," *Quarterly Journal of Studies On Alcohol*, Vol. 18, No. 4 (December, 1957), p. 588.

[2] *Ibid.*, p. 621.

[3] Benjamin Karpman, *The Alcoholic Woman* (Washington, D. C., 1956), p. 226.

[4] *Ibid.*, p. 226.

[5] Harrison E. Salisbury, "Danger Signals for Women Drinkers," *American Weekly*, Philadelphia *Bulletin*, September 27, 1959.

[6] Jean Ragan, "Tensions Lead To Regular Addiction, Expert Believes," Denver *Post*, January 31, 1960, p. 2.

[7] *Ibid.*, p. 2.

Is gambling ever all right?

Recently a New York chapter of the American Cancer Society sponsored an off-shore gambling boat to raise funds. The event was reported in a number of the country's newspapers.

A public relations spokesman for the national American Cancer Society said that the parent organization would probably not condemn the chapter's gambling boat since it was for a good cause, the players used script and won no money, and it seemed to be in line with the trend of the times.

However, Roger Burgess, head of the Division of Temperance and General Welfare had this to say about the gambling in a letter to Dr. John Cline, president of the American Cancer Society:

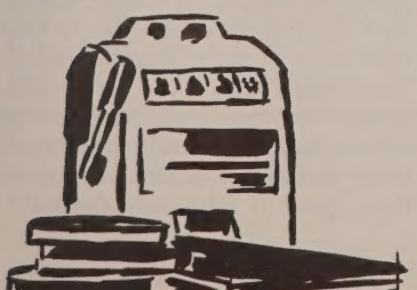
The American Cancer Society's much-publicized use of an off-shore gambling boat to raise funds will be heartily condemned by Christian people everywhere and result in a far greater loss of prestige and funds than the $80,000 reported to have been raised by the event.

Gambling is not only illegal in most of the United States; it is immoral in the opinion of many millions of Americans. The 10,000,000 members of The Methodist Church who have heretofore been urged to support the very worthy program of the American Cancer Society will find it difficult to reconcile that support with the Society's espousal of the gambling racket. Many other denominational bodies share the view of The Methodist Church, which regards gambling as un-Christian, immoral, and a serious menace to a democratic government and society.

Only recently, *The Nation* magazine and others have printed articles spelling out clearly that organized gambling is the treasure chest of the underworld. The Attorney General of the United States has just been granted new powers by Congress in his efforts to stamp out this evil.

The American Cancer Society's use of off-shore gambling for publicity and fund-raising gives tacit approval by association to a practice which has enslaved more than five million compulsive gamblers, causing untold heartache and family problems throughout our society. This is in sharp contrast to the Cancer Society's stated purpose of alleviating pain and suffering.

It is sincerely hoped that the American Cancer Society will repudiate this unfortunate act and that Methodists and others may be assured that gambling will not be a part of the Society's fund-raising programs in the future.



Drinking airlines fare incurs $1,000 fine

Raymond Moore, of Los Angeles, has the dubious distinction of becoming the first person to pay completely in one lump sum the $1,000 civilian penalty imposed under the Federal Aviation Act for disorderly conduct on a plane as a result of drinking.

A press release from FAA noted that Moore "became intoxicated from his own liquor supply," and "while a passenger last March 4 on a 'South Pacific Airline' flight between Tahiti and Honolulu," he jeopardized the passengers and crew, disregarding instructions to stop drinking.

The maximum penalty was the first of its kind to be imposed on a passenger who allegedly harassed and assaulted passengers and crew members and threatened to take over the aircraft.

The case was referred to the U. S. attorney at Los Angeles when Moore refused to pay.

Meanwhile, the FAA has proposed an amendment to the Civil Air Regulations regarding the handling of intoxicated airline passengers.

Under this new proposal, the responsibility for preventing such persons from boarding commercial planes will rest with air carriers (ground crews, etc.) rather than with the pilot of the plane.

Air carrier pilots, the FAA asserts, have other duties which make it unrealistic to place the main responsibility on them. An existing regulation prohibiting a pilot from carrying intoxicated persons on an aircraft will remain in effect. This will leave the pilot with the traditional responsibility of serving as captain of the ship. However, under the proposed amendment, air carrier ground personnel and cabin attendants would act for the carrier in supervising the boarding of passengers.

In addition, carriers will be required to report to the FAA any disturbance caused by persons "who appear to be intoxicated," either while on board, or while boarding or attempting to board the aircraft.

Noah's dilemma

by James R. Newman
Chevy Chase, Maryland

Will the current bomb-shelter boom save most Americans from the bomb? Mr. Newman, a reader of the Washington *Post* suggests that the shelter program faces some problems. His article appeared first as a letter to the editor in the August 7 *Post*.

Occupied the other morning with my fateful two-by-two selections I almost missed the morning newspaper which reported that the Secretary of Defense, Mr. McNamara, had asked for shelters to save 10,000,000 lives. This is, it need scarcely be said, a heart-warming action and I offer Mr. McNamara my congratulations, congratulations which I hope will warm his heart.

Still, I do not envy him the task that lies ahead, so difficult to execute, so vexing to administer, so demanding in its choices. Will there be a shelter for my aunt? What about the Mayor of Chillicothe? May I bring my dogs — assuming I am among the chosen? And if my dogs have a place will it deprive the three boys who live two flights up in a brownstone on the southwest corner of 74th Street and Amsterdam Avenue in New York City? What a dreadful dilemma.

I am not unacquainted with it. For some time now, as I indicated, I have been making a list. Let me assure Mr. McNamara that the problems of a modern Noah make the earlier chap's problems seem as simple as selecting the proper boxes for noughts and crosses. My plan was straight enough. Make a list, assemble the creatures to be saved, rent (I suppose charter is the proper word) a ship, load it, sail south. Below the equator would probably serve as a safe haven.

I have been reading meteorology to learn about prevailing winds, and anthropology to find out where the natives are friendly. As an American, it seemed to me, I would have no trouble getting a warm reception. There were many logistical details to be worked out, such as refrigeration (fortunately, I realized I would not have to take penguins because they are south already), shipboard games, food, and so on, but I was confident I could take care of them, and I thought it likely if I were sincere some Higher Power (in the Administration or further up) would sooner or later give me good advice.

Several A.E.C. publications might be useful, though they have a way of going out of date, a Bible perhaps, a sextant and some flares. The main thing, however, was positive thinking. I was not going to ask what anyone could do for me, rather, what I could do for anyone.

Yet in the last analysis the necessity arose of making tormenting choices. Two by two is all very well, but which two's? Start with the lower forms and work up. I had decided early to take only organic matter and leave behind books, musical scores, antiques and so-called cultural objects. If necessary, I resolved, they can be made over again, besides, where would I ever find room for a Lincoln rocker?

Take seeds, I said to myself; they keep better than animals (some spores, I am told, can slumber for thousands of years, and then are as good as new with a little sunshine and water) and you can plant them where you are going. If they grow, they grow. If they don't grow they don't deserve to grow. Natural selection, and a fine thing too. As for bacteria, I concluded that the animals would bring a full assortment. That was off my mind.

What about the animals?

I was pleased with myself. Now for the animals. This, I confess, turns out to be quite a challenge. Beetles, for example. There are more than 60,000 species of them alone. Did I really have to have two of each? Well, a thing isn't worth doing if it isn't worth doing well, and this was a case where the thing was worth doing well. O.K. 120,000 beetles. I'd manage somehow. Viruses? Some are bad, some are good, but who am I to judge? Take the viruses. Snakes? Yes, snakes.

Secretary birds? Must have a pair. Zygotes? I don't know what they are but I resolved to have two. Smith's frog: two. Elephants? Two, I'm afraid, preferably small. Asiatic horned toads? No. Let Asia take care of itself. Pheasants? A brace. Salmon? By all means, but only the fresh water varieties because the fish in the sea can survive without my attention.

Turtles? Certainly. Hummingbirds: beyond doubt. Rabbits? positively not; myxomitosis would be better. Deer? An enchanting couple. Anteaters? Yes, but must remember to keep them away from the ants. Barnacles? They would come without urging. Eagles? American buffaloes? The last chance before we really extinguish them. Puffins? Wouldn't be without them. Bees? A full set with queen.

And so I made my list of things that swim and fly and wriggle and walk.

Now I came to us. The crown of my difficulties — and Mr. McNamara's. Two of each State of the Union (including Hawaii)? Or just two model citizens in good health, one male, one female? A pair of blonds and a pair of brunettes, perhaps? Two dark-skinned persons? Two children? Two Texans? Two of each country from the Free World? What about the unfree world and the uncommitted world (medium latitudes)?

Did I really have to take two Albanians? Two Chinese or four Chinese? Two Germans or four Germans? And what of the Berliners? After all, they are a special case, for whatever else happens, if war should break out, the people of that stronghold of freedom and liberty will vanish altogether. How hard it is, I reflected, to fill the cup before life's liquor in its cup be dry.

There it is. Poor Mr. McNamara. His choice in a sense is harder than mine. Two of each: that at least is a discipline. Just two, no more, no tears, do the best you can. But 10 million. Good Heavens! The number is so large, the time so short, that nothing less than a lottery, a randomized computer, or some form of bingo — to be held in churches — will suffice to surmount the problem.

And imagine the disappointment when the number is large, of the 170 million or 180 million who are left out. Nevertheless, I am sure the Establishment will be able to make it clear to the remainees why they had to remain; and there will be no grumbling if they are told honestly what is at stake and how much better off they are this way than the other way, whatever the other way may be.

New Hampshire wakes up to prejudice

"Racial discrimination is worse here than it is in the South — just as bad because there is such widespread discrimination; worse because no one seems to recognize that we have a problem." Thus a housing official described one of New Hampshire's fastest growing cities. Some months earlier a Negro leader had described New Hampshire as being "the Mississippi of the North."

The 1960 New Hampshire Annual Conference decided to undertake an investigation to determine how widespread and how deep the patterns and practices of discrimination and prejudice are in our state. We were among the first who were beginning to wake up to what members of minority groups in New Hampshire had known for a long time: discrimination was very real in this far-northern state.

About the time the Committee on Human Relations and Economic Affairs of the New Hampshire Conference started its investigation, the State Advisory Committee for the U. S. Commission on Civil Rights published its report. This report provided an excellent place from which to start.

This committee had started work into which we eventually dovetailed our findings. Essentially, the report said two things: New Hampshire has a substantial problem in its resort accommodations, and the state has no legal machinery to correct any abuse in the area of civil rights. The report of the State Advisory Committee stated flatly that New Hampshire was the only state in the northeast which had failed to enact any legislation in this important area.

The Conference Committee on Human Relations and Economic Affairs began checking the areas in which there was little information available from the State Advisory Committee. Housing was our particular concern. By going into the field and by sending out questionnaires to our local church Commissions on Christian Social Concerns, we were able to discern the rough outlines of the patterns of prejudice and discrimination.

by Manning E. Van Nostrand

There were real problems in housing. A Negro or any dark-skinned person such as a Greek or Armenian was not absolutely free to move into any section of any community in our State. Realtors proclaimed they would get no more listings if they sold to Negroes. One resort community battled all the way through the courts to keep a family of Greek and Italian descent from getting the lease to a piece of land (and the town won).

Discrimination in the field of employment was discovered to be fairly prevalent; there were incidents of Negroes being refused service in department stores, restaurants, and bathing beaches. All of this was in addition to the problem of public accommodations discrimination.

The report of the Committee on Human Relations and Economic Affairs was given to our annual conference in the 1961 session. The conference voted to accept the report and went further to support legislation which was pending to correct some of the abuses. In the meantime, certain legislators, led by Representative Craig of Manchester, were sponsoring a bill to make discrimination in places of public accommodation illegal.

The hearing for this bill came before the State House Judiciary Committee. The hearing was surprisingly packed full of people favoring the bill. The report given to the annual conference was given to the Judiciary Committee. The bill passed the House. The fireworks had been deferred to the Senate.

There had never been any civil

The Rev. Manning E. Nostrand is pastor of the Salisbury, Mass. Methodist Church.

rights legislation passed by a New Hampshire legislature. Indeed, several attempts to enact this kind of law had been defeated. Powerful resort interests who had controlled the politics of the state for many, many years were being contested.

The Senate Judiciary Committee hearing went smoothly until it came to the report of the survey made by The Methodist Church. The chairman of the Conference's Committee on Human Relations and Economic Affairs was asked questions for over an hour by the entire committee.

Discussion at hearing

An involved discussion took place with other authorities present at the hearing. They were asked to corroborate or oppose testimony from the Methodist survey. The chairman of the Judiciary Committee concluded by asking a fully documented, written report of the Methodist's survey. He said, "I've lived in New Hampshire all my life and I've never heard anything like this."

When the Judiciary Committee considered the Methodist study, they referred the whole matter to the Senate Ways and Means Committee. It is difficult to know just what the motivation was behind what happened next. This committee attached an amendment to the Bill on Public Accommodations which would prohibit discrimination in rental properties. They rightly said that this was a real problem in New Hampshire. This amendment is a strong one; only one other state (New York) has such legislation.

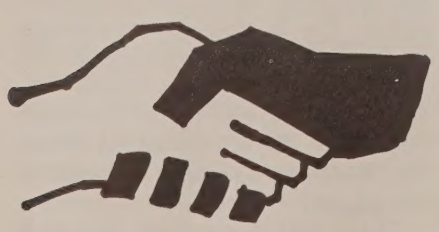
It passed the Senate. Observers on the scene felt with one accord that a 'hot potato' had been dropped into the laps of the House when the amendment came down from the Senate. However, several of the Representatives spoke favorably for it, and without any further discussion the amendment was passed.

From no legislation at all to some very fine legislation was the course of the New Hampshire Legislature in those few weeks. Behind the legislative activity had been Gov. Wesley Powell's promise to sign any civil rights legislation. It can be said that social action by The Methodist Church played a decisive role in establishing a more responsible community pattern.

There is one broad social current which played an important part in this new legislation. The resort industry is not dominating the state politics any more.

This became evident in what happened in the civil rights legislation. The power structure is beginning to shift to industrial and labor forces in New Hampshire. In a shift of power structure, responsible Christian social action can take place to move society toward a more Christian standard.

One of the happy dividends of this work was the fine relationships which were established between Negro groups and labor unions. It was discovered that rarely are contacts with these groups made on the grass-roots level. The leadership of these groups have a passion for social justice which is almost chastening to the spirit of the Christian minister. All of us who call ourselves churchmen should meet with these people. We can learn from them. We can work with them.



Mr. Luther, who? / an editorial

Martin Luther keeps asking, "What is *Concern* doing that is in the spirit of the Reformation?"

Not much really. We analyzed Methodist statements on gambling—a gesture toward self-criticism. But most of the time we like what we do. If we criticize, we do it quietly. *Moral: man who rocks boat may drown.*

Exposing right-wing extremists and communists has been easy. We even criticized the President in the last issue. And once not long ago we parted company with the Presbyterians.

Churchmen, without difficulty, berate outsiders. But who among us dares to question church patronage of non-union printers, segregation in churches, denominational emphasis on bigger and better buildings, or the economic waste of mass meetings.

Who is going to take a close look at Methodism's three bureaucracies —local church (circuit to episcopacy), educational institutions (Wesley Foundation to seminary), and boards and councils. Each of these bureaucracies has its code and its hierarchy. And each, day by day, extends its file-cabinet policies and procedures to cover any eventuality[1]—even to who gets flowers for his funeral.

Concern can chide ministers who keep their big givers by remaining silent on social drinking. *Concern can* point to the folly of fall-out shelters. It *can* label this hit-the-dirt craze as a fear reaction that may call into being our next and final war. These things we *can* do.

But, Mr. Luther, who is going to challenge us for our top priority on budgets, promotion, and public relations? Who is going to call the church back to day-by-day study of holy scriptures? Oh, yes, the Bible is now available in the vernacular. In fact, it is available in so many vernaculars that when you purchase one the clerk asks, "Which bible?" Can you imagine an hour-long period of Bible study at an official board meeting or the annual meeting of a general board?

Mr. Luther, on Reformation Day our ministers will praise the contributions you made way back there—we still value them. But who is going to challenge the efficacy of the indulgences sold today? Who is going to declare that the Holy Spirit can circumvent long-range planning and proper clearances?

Note: *This editorial has been cleared by the proper authorities in the appropriate hierarchies.—D.K.*

report from

• Division of Temperance and General Welfare

Roger Burgess, Board Associate General Secretary in charge of the division

Local churches begin fall study of Compassion and Community

Reports are coming in on the local church study, "Compassion and Community." Many church groups have already begun to study and discuss Dr. Haskell Miller's new book by the same title. Others are getting ready.

Plans vary from a one or two session book review and discussion to six comprehensive evening meetings.

A special leader's guide for this study has been prepared by the Rev. Jameson Jones of Garrett Biblical Institute in Evanston, Ill.

The book ($3.50 cloth and $1.25 paper) and the leader's guide (30 cents paper) are both available from the Service Department in The Methodist Building, 100 Maryland Ave. N.E., Washington 2, D. C.

Many social welfare experts are hailing this new book as the most authoritative contemporary work in the field. Its basic theme, the role of the church in social welfare, opens new challenges to Christian social concern.

Many of the local churches report a new understanding of community services and welfare needs. Some are organizing action projects to provide better services, now that they see the situation in their community.

The book has an interesting history. Dr. Miller worked first under the direction of a committee from the old Methodist Board of Social and Economic Relations.

When the church's social action boards were merged in 1960, many of the issues of social welfare such as aging, birth control, medical care, mental health, and juvenile delinquency were shifted to the new Division of Temperance and General Welfare.

That division has organized the Fall study around the book and is promoting it on a church-wide basis.

There is still time for your church to open this important door to new social welfare concern. If nothing more, *Compassion and Community* should be on the shelf of every pastor and alert Christian layman. It beckons Christians down a new road of service in this complex modern society.—R. B.

Leader's Guide available for study

What do we mean by social welfare? What is the purpose of the church's welfare activities? Should the church actively support public and private non-religious social agencies in this community? What are the most urgent social problems in our own community?

These are a few of the questions raised in the new *Leader's Guide* for the study of *Compassion and Community* by Haskell Miller. Prepared by Jameson Jones of Garrett Biblical Institute, this *Leader's Guide* will be a real help to local church commissions on Christian Social Concerns as they plan for this significant study of the church and social welfare. The *Leader's Guide* is available from the Service Department, 100 Maryland Ave., N.E., Washington 2, D.C.; 30 cents each.

Write to airlines

Civil Aeronautics Board Chairman Alan S. Boyd indicated recently that several of the major airline executives would like to eliminate alcoholic beverages from their flights. Boyd also indicated that he thought the airlines should pay more attention to pure transportation and less to the "frills in the cabin."

Our letters can help the airlines know that we appreciate alcohol free flights.

Christian role of sex discussed by groups

Representatives from the Youth and Leadership Education Departments of the Board of Education and from the Division of Temperance and General Welfare met Sept. 23 to develop a detailed plan for working with adult workers with youth.

The specific purpose of the meeting: to discover ways for adult leaders of youth to guide these youth in understanding the role of sex in Christian living.

This consultation grew out of the National Youth School of Moral Concerns in August. One of the purposes of this school was to explore the role of sex in Christian living.

Speakers at youth school

During the Youth School the Rev. Dale White spoke about what the Bible and church say regarding sex, and Dr. Lester Keyser spoke on the physiology of sex. The youth also saw "Fanny," a film about young lovers.

Mr. White told the youth that love, for a Christian, is an art and requires care, responsibility, respect, and understanding. Such love can be achieved, he said, through learning from the Bible that God loves us, then learning to love ourselves, learning to love God, and finally to love others.

White also said that the Bible's view of marriage as a sacrament calls for "admitting our sexuality, integrating it into the fullness of our life with God."

report from

• Division of Peace and World Order

Herman Will, Board Associate General Secretary in charge of the division

Action on disarmament

The Division of Peace and World Order attempted to alert Methodists regarding the need for passage of the "U. S. Disarmament Agency Bill for World Peace and Security" (S. 2180 and H.R. 9118). It was felt that since the 1960 General Conference had issued a strong pronouncement on disarmament and because the bill embodied many practical provisions for furthering disarmament, it was proper to recommend support of this bill.

You may be interested in some of the steps taken by the division to enlist the interest of Methodists in this measure:

July 18—Sent letter to all conference peace chairmen urging concern over the bill and, if possible, personal visits with their Congressmen. (A number of leaders visited Washington and called upon the entire delegation of their state.)

July 27—Personal letter sent to each of 64 sponsors of the bill thanking them and encouraging further efforts.

August 1—The Rev. Daniel E. Taylor's major article on "Problems of Disarmament" appeared in *Concern.*

August 9—Mr. C. Maxwell Stanley (Engineer from Muscatine, Iowa, and a member of the General Board) testified before the Senate Foreign Relations Committee in behalf of the bill.

August 15—A resource mailing was sent to all conference peace division chairmen regarding the bill. Six items were enclosed describing the bill, giving reasons for its passage, and suggesting possible courses of action.

August 22-Sept. 6—Phone calls made or telegrams sent to all conference peace chairmen describing the legislative situation and needed action. (A Methodist church in Florida offered to pay for this expense.)

August 29—Public testimony on behalf of the General Board filed with House Foreign Affairs Committee by Rev. Harry Campbell, Legislative Director.

September 8—Bill passed in the Senate, 73 to 14.

September 13—Air mail letters sent to all conference peace chairmen indicating what had happened to the bill at various stages and explaining the importance of the bill being passed without crippling amendments in the House.

September 19—Bill passed the House 291-54. Name changed to: "Arms Control Agency."

September 20-22—Division recommended that Methodists encourage Congressional Conference Committee to retain word "disarmament" in title of new agency.

September 23—Final approval by Congress of House-Senate Conference Committee version of bill. Title as adopted—"U.S. Arms Control and Disarmament Agency."

One Kansas congressman said to a visiting Methodist constituent recently: "I've received more mail on this bill than any other. The churches have surely done a job on it?" Thus your letters *do help!*

Resources Suggested by peace division

Berlin kit—This gives an assortment of excellent background materials for an understanding of the Berlin crisis. Available for 50 cents from: Women's International League for Peace and Freedom, 2006 Walnut Street, Philadelphia 3, Pa.

War and Peace and the Problem of Berlin—by Fred Warner Neal. This is a revealing historical summary of the Berlin situation together with analysis of proposals. Available for 15 cents each or 10 for $1.00 from World Peace Broadcasting Foundation, Supply Department, P.O. Box 96, West Des Moines, Iowa.

Freedom from War, *the U.S. program for General and Complete Disarmament in a Peaceful World*—Here is an excellent State Department pamphlet outlining the official U.S. position. Available for 15 cents from the U.S. Government Printing Office, Washington 25, D.C.

In Place of Folly—by Norman Cousins. This book offers a penetrating analysis of our present danger in facing the possibilities of atomic war as well as a clear, specific statement of alternatives. An antidote to the feeling of individual helplessness which engulfs so many people. Available for 50 cents from the Service Department, 100 Maryland Ave., N.E., Washington 2, D.C.

World affairs careers listed in book

The first comprehensive listing of work opportunities for youth and adults at home and overseas, including a description of the U.S. Peace Corps, was released recently by the Commission on World Mission of the National Student Christian Federation, the nation's largest Protestant student organization.

Careers in World Affairs describes more than 40 directories of employment opportunities, 23 U.S. government and international agencies hiring for work related to world affairs, the Peace Corps, and religious agencies. In addition 39 voluntary organizations are listed individually with their specific personnel needs.

Copies of *Careers in World Affairs* are available at 75 cents each from the Commission on World Mission, P.O. Box 236, New York 25, N. Y. Bulk rates of this directory are available upon request.

report from

• Division of Human Relations and Economic Affairs

A. Dudley Ward, Board Associate General Secretary in charge of the division

The Church faces economic change

Many Committees on Human Relations and Economic Affairs of annual conference Boards of Christian Social concerns, as well as the boards themselves, are now planning their programs for the next conference year. They are making note of dates of important conferences or other meetings at which they plan to have representation. It is because of this fact that attention is directed now to the 1962 National Study Conference on the Church and Economic Life, which will again be sponsored by the National Council of Churches. Quoted below are pertinent excerpts from the call *to that conference, as issued by J. Irwin Miller, President of the National Council of Churches.*

All periods of human history have periods of change, economic change, social change, cultural change, spiritual change. In some periods the changes have come so slowly as to be almost imperceptible. In others changes have followed so swiftly upon each other as to threaten man's capacity to deal with them.

In most periods changes have been greater in certain aspects of men's lives than in others.

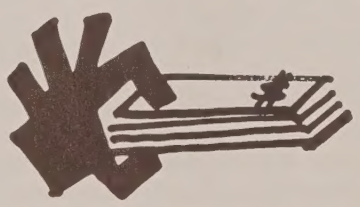
No matter what the pattern of the period, much change or little change, new opportunities and new problems are presented to the society of the time. Christians of every period must be alert to identify their own special opportunities and lead in exploiting them, and to single out their own special problems and lead in solving them.

Era of economic change

Our present time is clearly one of rapid economic change, and, as such, confronts us with both opportunities and problems of a magnitude and importance perhaps not previously faced by men.

The Church affirms the sovereignty of God and the Lordship of Christ over what now is and over what will emerge out of present trends. Hence it is the obligation of the Church to discover and declare the relevance of what is eternal to what is changing in economic life; to what is fact of today and expectation of tomorrow. This calls for discerning the nature and direction of emerging issues. It calls for searching questions about economic life that rise out of the over-arching question: "What would God have us, as a nation and people, do in the midst of these changes?"

In 1962, it will be six years since representatives of the churches last



considered economic issues in a National Study Conference. In the intervening years the Protestant and Orthodox communions acting together in the National Council of Churches have given sustained thought to many issues confronting the churches and church members rising out of our advancing technology, economic interdependence, and increasing affluence.

They have made statements on the international and domestic aspects of agricultural policy. They gave months of study before issuing a pronouncement on the uses of nuclear energy for peaceful purposes. They have issued a study paper on ethical issues in inflation and another on the economics of disarmament. Also, a year-long study on the 1959-60 steel dispute between two economic giants resulted in the special report "In Search of Maturity in Industrial Relations." These have come from the Department of the Church and Economic Life for the guidance of the constituent members of the Council.

The time has come, in the judgment of the National Council of Churches, for delegates of the churches to meet again for further informed and prayerful face-to-face consideration of the opportunities and problems that lie in these vast economic changes.

The conference will consist of delegates to be appointed by the denominations and other religious bodies. They will be predominantly lay people who hold responsible positions in the churches and likewise in agriculture, business, industry, labor, government service, and the professions.

Conference questions

These will confront such questions as: How are church people to understand the impact of technology upon family and community life? What is the role and responsibility of the consumer in today's economy of increasing consumer affluence? Where can the individual worker find meaning and fulfillment in work created by our new technology, organization, and employment patterns? What new kinds of implications lie in both the promise and threat of massive public and private centers of economic power? What is involved in choices between present use and the claims of future generations in regard to natural resources? How should the United States respond to needs and challenges in respect to underdeveloped countries, the free world, and the Soviet-Sino economic challenge?

The conference will speak only for itself. It will neither commit nor represent the National Council of Churches nor the appointing bodies. However, those attending will be delegates, and their deliberations will, among other benefits, be used to stimulate the moral and ethical concerns of church people in a church-wide educational out-reach scheduled by the National Council's member communions for their local churches and communities during 1963-64.

. . . at your service

AUDIO VISUALS

Three Steps to Start—16mm black and white sound film. Running time: 26 minutes. Produced by Julien Bryan. Write Text-Film Dept., 330 W. 42nd St., New York 22, N. Y. for rental availability. Rental rates will vary. Purchase price: $135.00.

A number of irresponsible incidents by teenagers trigger a neighborhood's decision to do something about it. In discussing the problems, the people discover they are not dealing with isolated incidents.

After several weeks study, they find the problem rooted in many others. They discover people "on the wrong side of the tracks" have these problems and are taking positive steps. By getting together they hope to find and work on some solutions.

Although the film is not new, it suggests one way to begin solving problems of juvenile delinquency. Except its inclusion of the church as a part of the total community, the film has no special relationship to the church. But often the church is the inspiring force in solving such problems.

Three Steps to Start is recommended for use with young adult and adult groups.

A Place to Live—16mm black and white sound film. Produced by Dynamic Films, Inc., and endorsed by the National Council on Aging. Running time: 30 minutes. Available from Dynamic Films, Inc., 405 Park Ave., New York 22. Rental price, $12.50. Purchase price, $190.00.

This is the case history of a father whose age creates problems for a daughter's family. It highlights individual and public responsibility for the aged.

A Comprehensive List of Recommended Audio-Visual Materials for The Methodist Church—Published by Television, Radio and Film Commission of The Methodist Church. Available from Board of Christian Social Concerns or TRAFCO. 40 cents each.

This is a listing of audio-visual materials produced and/or recommended by the program boards of The Methodist Church.

Materials are listed alphabetically under six categories. Helpful features include a subject index and an alphabetical index. Each entry gives technical data, short annotation, and source of availability.

BOOKS

This Is What We Found—by Ralph and Carl Creger. Published by Lyle Stuart, 225 Lafayette St., New York 12, N. Y. Cloth bound, $2.00. Paperback, $1.00. Information available on quantity discounts to organizations and churches.

This Is What We Found began as a history assignment for Carl Creger, a student at Little Rock's Central High School. Carl and his father became so interested in the topic that they expanded it to book size.

The book includes chapters on ancient Negro cultures, slavery in America, the slaves' rebellion, Supreme Court decisions, trouble at Little Rock, and other subjects.

This book has been called "a fine and courageous document" by Eleanor Roosevelt, "extremely well done" by Sen. J. W. Fulbright, and "a contribution to better race relations" by Sen. Estes Kefauver.

New Church Programs with the Aging—by Elsie T. Culver. Published by Association Press, 291 Broadway, New York 7, N. Y. Per copy, $3.50.

This book is filled with very specific and practical suggestions for church action. However, it is not of the "gimmick" variety. It reflects a depth of understanding of the problems of the aging, and brings them to light in suggestions that no church can ignore.

The Pastor and Community Service—by Charles F. Kemp. Published by the Bethany Press, St. Louis, Mo. Available from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C. Per copy, $1.50.

This excellent manual is prepared to help pastors to relate to social agencies and other professional workers in the community. A valuable index of local agency resources is included. Recommended for use with *Compassion and Community* study.

UNICEF Halloween aids world's children

Trick or Treat for UNICEF (United Nation's Children's Fund) will be coming up again the end of October. Trick or Treat began in 1950 and has grown throughout the nation to help support the largest international organization entirely devoted to the health and welfare of mothers and children.

In 1960 $1,750,000 was collected by children who Trick or Treated for UNICEF. Through UNICEF one cent provides five glasses of milk, five cents provides vaccine to protect five children from TB, and 10 cents provides 50 vitamin capsules.

UNICEF Halloween Planning Kits are available (with carton stickers, tags, posters, and brochures) for $1.00 from U. S. Committee for UNICEF, P.O. Box 1618, Church Street Station, New York 8, N. Y. Other publications and audio visuals are also available from UNICEF.

. . . now available . . .

***Manual for the Local Church Commission on Christian Social Concerns*, 35 cents each.**

***The Narcotics Evil is Growing*, $2.00 per 100.**

***Too Many People*, $3.00 per 100.**

***How to Argue Against Gambling*, $2.00 per 100.**

***Pornography Can Hit Your Town, Too*, $3.00 per 100.**

***We Can End the Battle Over Birth Control*, 10 cents each.**

***Sound of a Stone Leader's Guide*, copy free.**

***The Methodist Church on Peace and World Order*, $3.00 per 100.**

***Leader's Guide for Compassion and Community*, 35 cents each**

Order from Service Dept., 100 Maryland Ave., N.E., Washington 2, D.C.

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Civil defense saves and restores

Dear Sirs:

After reading the article "Reexamining Civil Defense," I believe the Church should more thoroughly examine its moral obligation to the American people.

If nuclear war comes to an unprotected people (and this is very possible), the Church will not be forgiven for opposing all measures of civil defense.

To favor civil defense does not give us false security, nor does it jeopardize efforts for peace. Actually, the civil defense program begins where the bombs leave off. Its purpose is to help those who are still alive and can be saved. It does not pretend to save from the blast and heat in the target zones: its major purpose is to protect from later fall-out and to give medical help to as many as possible. Its purpose, in a word, is to save and restore human life. How can we in conscience oppose such efforts?

While we should devote most of our efforts to preventing nuclear holocaust, we must also encourage all reasonable efforts toward protecting our people in case of conflict. It is still the task of the Church of Christ to heal the sick, enlighten the ignorant, protect the weak, comfort the sorrowing.

Rev. Harold R. Hodgson
Baltimore, Md.

***Concern* appreciated**

Dear Sir:

This is simply a few words of praise for your efforts with this new informative service of the General Board of Christian Social Concerns.

If more of our Church's literature could convey this objective and sincere approach to many of the problems which confuse us today, we might be able to know more clearly the Christian approach to these problems and not merely adhere blindly to the traditional "do-good" way.

I find this material stimulating and worthwhile as I look for the answers to some of these "concerns" being discussed. Thanks for your contribution!

John M. Lukert
Jarrell, Texas

Let us seize the initiative

Dear Editor:

I am writing to add my second to the letters of Robert R. Pritchett and Eldon Colton (August 15 *Concern*). The number one issue before our nation is, after all, that we win the Cold War, and that we win it for God, Christ, and freedom.

Furthermore, I am sure that we will not win the Cold War, or win men to God and freedom by using up our energy promoting disarmament or by substituting materialism for an ideology of truth and freedom. History shows that the possession of any particular kind of armaments is irrelevant to the causes of war, and that even prosperous people may believe in universal communism.

If we as Christians are to have a part in the building of a world based on right as God gives us to see the right, and are to frame a world order in harmony with Christian principles and a concern for the individual dignity of man, we will have to find an approach far different from the discredited, bankrupted, ultra-liberalist approaches of our governmen and our Methodist Church.

Let us seize the initiative in the struggle for men's minds, and attempt to extend liberty under written law, dedicated to and guided by Christian love, to all men everywhere. We must make ourselves as individuals and as a nation into better Christians. We must band the Christian civilized nations into a strong power, with the avowed purpose of providing progress, Christian brotherhood, and *freedom* to all men.

Hugh Wallace
Mound City, Miss.

A look at the China issue

Dear editor:

Thank you for the special issue on China. The scope of the issue is to be commended. The avoidance of a "moralistic crusade" for either Red China or Nationalist China is to be commended. Life is more ambiguous than our "moral" positions often reveal.

You instead have enabled us to confront more clearly the limits of this situation and the consequences of our decisions. Therefore, while it is necessary to judge our choices by the norm of love, the norm of love must be implemented in a complex web of events and circumstances. By enabling us to look at the situation we are now better able to ask what the "norm of love" requires of us not in the abstract but the concrete realities of this world.

The Rev. Stanley J. Menking
Cranbury, N. J.

Opposition to temperance change

Dear Sir:

This is my reply to your invitation to react and comment on George Maddox's article "Methodist Action on Alcohol Use" in August 1 *Concern*.

I am opposed to the slightest hint of retreat from the traditional total abstinence position of our Methodist Church. The individual Methodist has the personal right to choose to ignore the teachings of his church, yes; but, shades of John Wesley, why should our church even hint that because some "good Methodists drink moderately we should assert it isn't so bad after all? No doubt many Methodists break many of the Ten Commandments. Does that make the commandments any less mandatory- I'm sure that weakening our stand would only increase the already alarming consequences incurred by those who drink.

Surely Dr. Maddox is not unaware that "the desire to paint a black picture of drinking and its consequences" is based on indisputable facts: only alcohol makes an alcoholic and there is no way of predetermining which of the one in 16—or, one in nine, depending on who is doing the computing—moderate drinkers will become an alcoholic. The A.A. states there are now 7,000,000 alcoholics in the United States. The moderate drinker does more to encourage the use of intoxicants than all other factors combined. Even moderate drinking is harmful—to the driver of a car, to his health.

I fully agree with Dr. Maddox that the laity should be better informed about alcoholics, more sympathetic with them, more helpful.

Mrs. Lola F. Eddy
Harrisburg, Il.

Dateline

(continued from front cover)

nations that have come into the United Nations during the 15 years since the Charter was adopted. Actually, this is a question of one power, or possibly several, trying to prevent the future effective action of the United Nations in situations where they would prefer to have no international interference, such as Korea and the Congo.

The role of the Secretary General, as defined by the Charter, is that of an administrative officer and not an executive. However, it has taken on the executive role, but only when the Security Council and the General Assembly have failed to act decisively or to understand clearly what they were doing.

The demand for representation of blocs in the Office of Secretary General is also a reflection of the real need for representation in other parts of the United Nations. Many people believe that once changes have been made elsewhere, the demand for a three-man Secretary General can be handled.

There is evidence that the late Secretary General Dag Hammarskjold had come to this conclusion and was working toward making the Secretariat more broadly representative as a first step toward this change. The change of Andrew Cordier from a position which had political implications to one which is clearly only administrative, and the appointment of an Indian to his former position was a step in this direction.

Changes necessary

The major area in which changes are necessary might be divided into two parts—1) more representation for Asia and African nations, and 2) attitudes of member nations.

Changes are necessary in the representation of the Asian and African nations, perhaps the African particularly, in such organizations of the UN as the Economic and Social Council and the Security Council. It is becoming increasingly obvious that organs set up for 50 nations are too small to reflect the concerns of 100.

One important point is that a Charter Conference is not required for such changes. The Charter says that "Amendments to the present Charter shall come into force for all members of the United Nations when they have been adopted by a vote of two-thirds of the members of the General Assembly and ratified in accordance with their respective constitutional processes by two-thirds of the members of the United Nations, including all permanent members of the Security Council."

The second type of change necessary to meet the needs and aspirations of the new member nations will fall in the area of attitudes. The Fifteenth General Assembly has clearly indicated the determination of these nations to see that all the peoples of the world have an opportunity to freely indicate the type of government under which they wish to live.

In some instances, this will mean independence for countries which do not have, under the present circumstances, a viable economy.

In other instances, the states thus formed will be adequate politically and economically. Sometimes independence will take the form of a federation with a larger unit, as has been the case with Eritrea, now federated with Ethiopia, or British Togoaland, federated with the Gold Coast (now Ghana).

But whatever form the free decision of territories takes, the members of the United Nations will have to accept it. They will also have to accept a new definition of domestic affairs concerning the interests of dependent peoples. This has been clearly shown in relation to Algeria, South West Africa, and Angola.

A new Secretary General

The other great problem of this Sixteenth General Assembly is that of divorcing the success of the United Nations from the personality of Dag Hammarskjold, its second Secretary General. There can be no doubt that Mr. Hammarskjold's personality, his passion for peace, and his skill in mediation strengthened the United Nations. His loss at this time is a severe blow, but it is not a fatal one.

A more mature organization will require less of its Secretary General, at least in the early years of his job. Tighter and more responsible action by the Security Council and the General Assembly will enable the new Secretary General to grow into the job, and eventually to be able to bring to it some of the great skills brought to it by Mr. Hammarskjold.

The Sixteenth Assembly of the UN faces grave and troubling problems, but they can be encompassed and overcome. With an understanding of what the issues really are, member nations can move forward toward more effective actions for peace.—*Mrs. Margaret Bender, Methodist United Nations Office.*